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MARTYRDOM OF JEROME.

JEROME of Prague was cotemporary with Huss, and an intimate friend of that Reformer. He was not a clergyman, but was however engaged in the work of reformation. His youth was spent in pursuit of knowledge. For this purpose he visited several Universities. Oxford in England is supposed to be the last seat of learning at which he spent any considerable time. Having made himself master of the English language, he translated many of the works of Wickliff into his native tongue. On his return to Bohemia, he appeared as an advocate for Wickliff, and attached himself to Huss. It is supposed that he was not inferior to any person of his time in ability, learning, and eloquence.

After Huss went to the Council of Constance, Jerome was disposed to hazard his own life to aid his friend. He arrived at Constance April 4th 1415, about three months before the death of Huss. He entered the town privately, made inquiry, found that he could be of no service, and that the Council intended to seize him; he therefore thought it prudent to retire. But while

returning he was taken and brought back to the Council. Several persons appeared as his accusers, and reported what heresies he had taught in different places. One of them dwelt particularly on his manner of illustrating the Trinity, "comparing it to *water, snow, and ice.*" A multitude of voices were raised against him, crying out, "Away with him! burn him! burn him!"

This confusion continued nearly half an hour. Jerome stood amazed at the indecency of the scene. But as soon as he could be heard, he cried aloud—"since nothing can satisfy you but my blood, God's will be done."

Thus ended his first hearing. He was conducted to a dungeon and there treated with great severity, to produce a recantation. His confinement brought on a dangerous illness. Advantage was taken of his situation to work upon his feelings. After the death of Huss, the circumstances of that awful event were laid before him. For a considerable time he remained inflexible; but at length he was overcome. On the 23d of September, being brought before the Council, he retracted what were called his er-

rors, in such language as the Council dictated. The chains, with which he had been oppressed, were knocked off, but the load was transferred from his body to his mind, and he returned to his prison with bitter anguish of soul for what he had done.

The change in his feelings was soon observed; and the chief managers against him, were determined he should come to a second trial. Some of the Council were opposed to the measure; but the point was finally carried, after he had been subjected to a long confinement. He was glad of the opportunity to appear again before the Council, that he might publicly confess the guilt which lay so heavily on his mind. The Council informed him, that they had appointed persons by whom he might make his defence. He insisted on the privilege of being present at the trial, and of speaking for himself. This was reluctantly granted.

The principal articles of charge were these—his adherence to the errors of Wickliff—his having a picture of that heretic arrayed in the ornaments of a saint—his counterfeiting the seal of the University of Oxford in favor of Wickliff—his despising the authority of the church after excommunication, and his denial of transubstantiation.

In answer to the accusations, Jerome acknowledged that he thought well of Wickliff and his doctrines, although he did not adopt all his opinions—that he had a picture of Wickliff, as he had of many other learned men; but he did not remember that the

portrait was dressed in saint like ornaments. The charge of counterfeiting a seal he denied. He said he had never despised the authority of the church, nor opposed the doctrine of transubstantiation.

Having replied to the accusations, he then in a solemn manner confessed his guilt, in having been influenced by the fear of death to retract his opinions, and to injure the characters of those two excellent men, Wickliff and Huss; whose examples he said he revered, and in whose doctrines he was determined to die. His speech on this occasion excited the astonishment even of his adversaries. Pogge of Florence in a letter to Leonard Aretin gives an account of it, which is highly honorable to the martyr. As Pogge was himself a papist and opposed to Jerome, his testimony in his favor is the more worthy of notice. We shall therefore introduce some extracts from the letter, as it not only characterizes Jerome, but narrates the important circumstances of his death.

Letter of Pogge to Aretin.

“Since my return to Constance my attention has been wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence and learning, which this person hath employed in his defence, are so extraordinary that I cannot forbear giving you a short account of him.

“To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of lan-

guage, & with what excellent reasoning he answered his adversaries. Nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behavior. It grieved me to think so great a man was laboring under so atrocious an accusation—

“Here, said he, ‘standing in the midst of the assembly, ‘here is justice, here is equity! Beset by my enemies, I am already pronounced a heretic, I am condemned before I am examined. Were you God’s omniscient instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subjects to it. But consider, the higher you are exalted, of the more dangerous consequence are your errors. As for me, I know I am a wretch beneath your notice: but at least consider, that an unjust action in such an assembly will be of dangerous example.’

“All the articles alleged against him were publicly read, and then proved. After which he was asked, whether he had aught to object? It is incredible with what acuteness he answered; and with what dexterity he warded off every stroke of his adversaries. Nothing escaped him. His whole behavior was truly great and pious. If he were indeed the man his defence spoke him, he was so far from meriting death, that in my judgment, he was not in any degree culpable.

“Every one expected that he would either retract his errors, or at least apologize for them;

but nothing of the kind was heard from him—‘The perjured witnesses,’ said he, ‘who have appeared against me, have won their cause; but let them remember that they have their evidence once more to give before a tribunal where falsehood can be no disguise.’

“It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart was touched. But wishes in his favor were vain. He threw himself beyond a possibility of mercy. ‘If that holy martyr,’ said he, speaking of Huss, ‘used the clergy with disrespect, his censures were not levelled against them as *priests*, but as *wicked men*.’

“The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. I speak not of his errors—let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness.—Two days were allowed him for reflexion—many persons endeavoured to bring him to a better mind. But persisting obstinately in his errors, he was condemned as a heretic.

“With a cheerful countenance and more than stoical constancy, he met his fate, fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment and made a short prayer at the stake; to which he was soon after bound with wet cords and an iron chain; and inclosed as high as his breast with faggots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring thy torch hither. Perform thy office before my face. Had I feared death I might have avoided it.'—As the wood began to blaze, he sang an hymn, which the violence of the flame scarce interrupted.

"Thus died this prodigious man. The epithet is not extravagant, I was myself an eye witness of his whole behavior. Whatever his life may have been, his death without doubt is a noble lesson of philosophy.—This will, I hope, convince you, that greatness is not wholly confined to antiquity. You will think me perhaps tedious; but I could have been more prolix on a subject so copious. Farewell, my dear Leonard."—*Constance, May 20, 1416.**

We have given but an abridgment of this eloquent letter. The whole is much to the honor of the martyr. It bears date the very day on which Jerome suffered, and was written while his wonderful defence on trial, and his heroic conduct at the

stake, were strongly impressed on the mind of the writer, and the feelings of sympathy were warm in his breast. Pogge was an eminent writer of his time, and had been secretary to two of the Roman Pontiffs. With his eulogium on the character of Jerome, every protestant may rest contented. We have no disposition to give him a more exalted character.

That Jerome was without faults we shall not pretend. He was a man of an ardent mind, and sometimes deficient in self government. The lamented event of his *recantation* is not to be justified. It is, however, due to him to remember, that bodily disease, the gloom of the dungeon, and the severities which he endured from his unrelenting enemies, were calculated to weaken his nerves, depress his spirits, and deprive him of fortitude and self command. Under circumstances less afflicting than these "Peter denied his Lord." But "when he thought thereon he wept;" and so did Jerome.

PUBLIC WORSHIP NO AMUSEMENT.

Mr. Editor,

I CONSIDER your work as designed not only to promote a spirit of candor and free inquiry, but to correct abuses of every kind, which diminish the influence of religion and of its institutions. The subject to which I would call the attention of your readers is in my mind of great

importance, and I shall be happy if my strictures find their way to those, whose error they are designed to expose. It is my unhappiness frequently to hear remarks on sermons, prayers, and preachers, which give me great pain. I should be glad to believe that these were limited to the particular circle, in which I move.

* The letter had only the day of the month. The year is added for the information of the reader.

But the observations which fall occasionally from strangers, persuade me that my associates are not the only offenders, and that the evil is diffused through a very large class of society. I often hear the question, "How did you like this or another preacher?" and the answer is—"I *admired* him exceedingly; he gave us an *elegant* sermon, and made one of the *finest* prayers I ever heard"—or else "I never was so tired in my life, there was nothing new or brilliant from the beginning to the end." I find hearers coming from church, disgusted with the commonplace truths they have heard, or charmed with the *ingenuity* of this preacher, transported with the *eloquent flights* of another, and quite delighted with the *fluency* with which a third offered his prayer to God.

As I was brought up in the old fashioned way of regarding the ministers of religion with respect, and of attaching a sanctity to the public worship of God, I confess, I am shocked with this unbecoming, and may I not add, indecent style of criticism. I am sensible that the language which I have described is not always the mark of a light and irreverent mind; that, from the force of habit and general example, it sometimes proceeds from the lips of those, whose hearts are deeply impressed by religious instruction. But in general it indicates a melancholy insensibility to the design and importance of the christian ministry; and tends to beget in the community, and especially in the young, a fastidiousness of taste and a censoriousness of judgment, most unfriendly to the

influence of public teachers. The christian ministry is undoubtedly one of the most important and useful institutions of God. It is appointed to aid us in our weightiest concerns, to teach us our duties, dangers, and hopes, to awaken our minds from that slumber which worldly cares so often induce, to plead with us the cause of God and eternity, to reprove our sins, to console our sorrows, to prepare the trembling spirit for the hour of dissolution. Surely men, who are consecrated to such solemn services, who are appointed to bear our homage and supplications to the throne of divine mercy, and who dispense to us that religion which the Son of God has sealed with his blood—surely such men, if they perform their sacred functions with sincerity, seriousness, and understanding, are entitled to respectful attention. We should strive to accompany with our hearts the prayers they offer, and should listen with candor and earnestness to their instructions. But instead of this, how is the minister of Christ regarded by many?—as an actor on the stage, an exhibiter for public amusement, as hired to please them, and hardly worthy of his hire, unless he gratify their fancy. They go to church, not because it is God's house; not because it becomes dependent creatures to bow before the infinite Majesty of the Universe; not because they have sins to be pardoned, sins to be reformed, darkened minds to be enlightened, insensible hearts to be softened and warmed. They go, not because they are dying creatures, trembling on the brink of eterni-

ty, approaching the judgment seat of God. No; these are inferior motives. They go to hear a frail fellow creature, like themselves, speak with elegance, show his powers, and send them away amused. They think the gospel of Christ, the revelation of God's mercy to sinners, the doctrine of immortal life, not worth a hearing, unless it come to them in a polished style. The *day of judgment, heaven, and hell* are in their view fine topics for eloquence, and they refuse to attend to them unless portrayed in the colors of a warm imagination. They hear their duties, not that they may sit in judgment on themselves, but that they may criticise the preacher. The sanctity of his office, the purity of his intentions, the soundness of his understanding, and the excellence of his character, are often no shelter from severity of censure, and unfeeling ridicule. Perhaps he has grown grey in his Master's service; and, instead of venerating the aged servant of God, who speaks to them as it were from the borders of a better world, they are offended because he wants the fire and energy of earlier years.

I may have spoken with warmth on this subject, because I consider the influence of religion exceedingly diminished by the habit here condemned, and because I cannot easily represent to myself a scene more offensive to God, than an assembly of sinful and dying creatures listening for a

musement to his awful threatenings and merciful promises, and admiring the elegance with which their sins are confessed and deplored. Were this practice injurious only to the minister, it might be easily pardoned; but I fear the insult falls on an infinitely higher Being. Did the persons of whom I speak indeed reverence God and his word, they could not enter into the services of religion with this light and frivolous mind. A conviction of their own infinite interest in his gospel, a conviction that the salvation of their souls depends on the fidelity with which they receive and apply his revealed will, would awaken them to seriousness and devotion. What, let me ask, is the language of their present conduct? It is this, that the great design of the gospel is to gratify their taste—as if Jesus endured the agony of Gethsemane, and shed his blood on the cross, only to amuse them. They ought to look forward to the time, when this august deliverer will be revealed from heaven in glory, when raised from death by his power, they will stand before his judgment seat to receive from his lips the sentence of eternity. Do they intend, at that solemn hour, to offer this plea to their Judge, that his gospel was not preached in flowing periods, and with a striking eloquence, and therefore they would not hear?—Let us beware lest a fastidious taste destroy our souls.

Illustrations of passages in the New Testament, which refer to sentiments &c. of the Jews, in the time of our Savior.

39.

Luke iv. 38—36. "In the synagogue was a man which had a spirit of an *unclean devil*, which cried with a loud voice," &c.

VENERATING, as we do, the translators of the common version of the New Testament, and desirous, as we are, that every new translation should be made upon the basis of the old, we may be permitted to remark, that a few changes of translation might be adopted, in which we believe that all christians, who can examine the originals of the evangelists and apostles, could, without much discussion, unanimously agree. In the text, for example, and in many other passages, no hesitation, we think, could be felt, in substituting the term *demon*, for *devil*. A substantial reason for such a change, we believe will be obvious to all our readers, who will reflect upon the fact, that although *possessed persons* are so very frequently mentioned in the gospels, they are not there in any instance said to have, or to be *possessed by, the devil*. They are without exception described as having, or being possessed by, a *demon*, or *demons*.

But what is a demon?

The Jews borrowed this word from the Gentiles, or heathens, with whom it signified a *divine being*; though not one in the highest order of divinities. They thought that the spirits of departed men became demons: and were, according to Plato, an intermediate order between God and mortals. Says the dialogist in Lu-

cian, "what are men?" The answer is "mortal gods." "What are gods? Immortal men." An idea of what the heathens thought of demons, may be obtained from the expressions of the Athenians concerning Paul. "He seemeth," said they, "to be a setter forth of *strange gods*, because he preached to them *Jesus*, and the *resurrection*." (Acts xvii. 18.) They supposed the former, that is, *Jesus*, to be a *male*, and the latter, that is the resurrection, to be a *female divinity*; for it was customary with them to deify even abstract qualities, making them either gods or goddesses, as suited the gender of the name.—The ancient heathens attributed diseases in general to the anger of the immortal gods, and advised with their priests and prophets, as we do with the physicians; and Hippocrates wrote his treatise on epilepsy, to show that this disorder, which was usually ascribed to the agency of demons, was not more *divine*, or more *sacred*, than other disorders; and that like other disorders, it was to be cured, not by charms, but by medicine. They believed both in good, and in evil demons; and to good demons, pagan priests and priestesses attributed their inspiration. Demons were also called *Pythons*, from Apollo *Pythius*, the chief of all the prophesying demons, whose priestess, at the famous temple at Delphi, was from him called *Pythia*.

But though pagans generally used the word demon in a good sense, it was never so used by the

evangelists. The Jews believed that demons were departed human spirits, but they did not believe that any of them were good. Josephus says, "demons are the spirits of wicked men, who enter the living, and kill those who receive no help;" and again, "demoniacs are they, who are possessed by the spirits of wicked men." But the Jews believed that all demons, and Beelzebub, their prince, were in subjection to Satan; or, as he is more frequently called in their books, Samael, the prince of the devils. It was on the ground of this popular sentiment, that when the seventy returned with joy to our Lord, saying, "*even the demons are subject to us through thy name*," he answered them. *I beheld SATAN, as lightning, fall from heaven;*" (Luke xviii. 10) and that when the Pharisees accused him of casting "out demons by Beelzebub, the prince of the demons," he said to them, "*if SATAN CAST OUT SATAN, he his divided against himself. How then shall his kingdom stand?*" (Matt. xii. 24. and seq)

Madness and epilepsy were peculiarly attributed to possessions, because the brain was supposed to be the residence of those demons, which entered the bodies of men.—A distinction is made between diseases *supernaturally inflicted*, and *possessions*. Leprosy was deemed by the Jews, and over all the east, a *divine infliction*, but not a *possession*; and they only were thought to be *possessed*, whom evil spirits entered, and actuated; occupying the seat of the human soul, and performing its various functions.

During his possession, the demoniac himself was supposed to be silent, and that it was the demon which spoke in him; and whatever was done by the former, was attributed to the latter. When demoniacs could speak of their disorders, they even regarded themselves, as speaking and acting under the influence of the spirits, by which they were supposed to be possessed. Hence *demon*, and *demoniac*, were often confounded; and the same act was referred indifferently to either. So the acknowledgment of demoniacs, that Jesus was the Messiah, is called the acknowledgment of unclean spirits.

It is worthy of remark, that whatever demons and possessions were, there is no instance in the New Testament, in which they who were possessed, appear to have been instigated to crimes, by the agency of the possessing demons. And this circumstance, we think, is a strong indication, that the devil had, in fact, nothing to do with these possessions.

Among the Jews, Kordicus was the name of a demon, and of a disease;—of the demon who ruled over those who drank too much wine,—and of the *effect* produced by that excess. "Seven demons," and a "legion" of demons, express degrees of disease. They who believed that one demon could disturb the understanding, believed that many could do it much more. It is said indeed, that our Lord commanded them to *come out*, and that he *rebuked* the unclean spirits. But he also rebuked the *winds*, and he rebuked a *fever*. (Matth. viii. 26, and Luke iv. 39.) Our Lord and the

evangelists used the popular language of the age and country in which they lived; and this language was founded in the supposition of the reality of possessions by demons. To have departed from the accustomed modes of speaking on this subject, they must have formed a new language concerning it. This custom of speaking and of writing, is common among ourselves, and is frequent in the scriptures. "Who hath bewitched you?" says Paul. (Gal. iii. 1.) and, says our Lord, "ye cannot serve God, and Mammon." (Matth. vi. 24.) In the same manner we speak of necessity, fate, and destiny. It was

from the symptoms of a disorder, the ancients inferred that a person was possessed; and if it was a universal practice, by the phrase, *having a demon*, to describe certain outward symptoms, why might not our Lord and the evangelists use the same phrase, in the same sense?

[Jos. Mede's Works, pp. 29, 30, and 625—636. Lightfoot on Matth. xi. 24, and on John xii. 31. Farmer on Demoniacs. Josephus de Bello Jud. B. 7, c. 6. § 3. Simpson's Essay on Satan, Campbell's Diss. 6; and his translation of the gospels. Macknight on the Epistles. v. 3. p. 474.]

ON THE IMPORTANCE OF CHRISTIAN EDUCATION.

Train up a child in the way he should go, and when he is old he will not depart from it.

SECTION I.

For what purpose was this text inserted in our Bibles? Was it not to enjoin duty, and afford encouragement? What less can be its import than this.—That a virtuous education has a tendency to produce virtuous characters, and that early habits usually have a lasting influence?

That education has some influence on the human character, no christian perhaps will deny. But the degree of influence which it may have, and does really have, is, we fear, but little considered. If we have obtained a correct view of the subject, there is not any other of superior importance; and as we shall probably attach a greater share of importance to a virtuous education, than what has been generally admitted, we must solicit the can-

dor of our readers, and request them to suspend their judgments, until they shall have heard what we propose to offer on the subject.

But to prevent any misapprehension, we now state in general, that we understand the text, as expressing the duty of the parent, and the natural tendency and common effect of a truly virtuous education. When it is said, Prov. x. 4. "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich," we do not suppose that the meaning is, that every one who "dealeth with a slack hand" does in fact become poor; nor that every "diligent" man becomes rich. We do not deny the power of God to make a man rich who is even "slothful in business," and to make another poor, who is truly diligent. But such maxims are founded on the general tendency of the conduct

to which they relate. As diligence is recommended as the course in which divine providence generally bestows the blessing of wealth; so a virtuous education is enjoined as the way in which God usually produces virtuous characters.

"What!" exclaims the parent, "is it in our power to make our children virtuous and godly! Not so;—this is the work of God, and he alone can do it."

Be not too hasty in your conclusions, lest you reject the counsel of God to your own ruin, and the ruin of your children. If the text now before us is the word of God, its meaning is too important to be explained away to excuse our negligence; and it is but a poor method of attempting to honor God, to deny the truth of his declarations, or the propriety of his instructions. Supposing he had prescribed a mode of conduct for preserving the lives of your children, and encouraged you to a compliance, by a promise that your children shall live to old age;—Should any one press on you this duty, would it become you to find fault, and to represent such preaching as dishonourary to God—as taking the work of preserving life out of his hands, and placing it in the hands of the parent? If God in any manner directs us what to do, to preserve the lives of our children, then blesses the means of his own appointment, and makes them subservient to the end proposed; he is as truly the preserver of life, as though he had produced the same effects without our agency.

It is not the object of this es-

say, to diminish a sense of your dependence on God, in respect to the formation of virtuous characters: but rather to lead you to reflect on the means which he uses, and which he requires you to use for that end; and also to make you sensible, that you are as dependent on God for success in every other case, as in your attempts to save your children from vice and perdition. Your children are not less dependent on God for their daily bread, when it is provided by your prudence and industry, than the Israelites were when they were fed by Manna directly from heaven. Nor is the man who has acquired riches by diligence less dependent on God for his wealth, than if it had been acquired by drawing a prize in a lottery; nor less than he would have been, had his money been coined in heaven and sent to him by the hand of an angel. It is God who maketh rich in whatever way, or by whatever means the blessing is bestowed. So he is as strictly the author of virtue and salvation, if they are effected by the means of his appointment, as he would be, if they were effected by miracles. Both in the natural and in the moral world, it may be said with truth, one planteth and another watereth; but God giveth the increase. And we may safely add, that his agency and blessing are as necessary to the *growth of corn* in our fields, as to the *growth of virtue* in the hearts of our children. All our sufficiency is of God; and it is by his favor that appointed means produce beneficial effects. This is as true in

every case, as in *any* case; and the scriptures as expressly ascribe every other favor to God, as they do those of virtue and salvation.

Some however will plead, "that the purpose of God is immutable—if he has decreed the virtue and salvation of our children, some time, before they die, they will be prepared for heaven; but if he has not decreed their virtue and salvation, no means, that we can use, will be of any avail—We must therefore leave our children in the hands of God."

Ans. The purpose of God is universal; it has as much respect to life and health, as to virtue and salvation: and it is immutable in respect to the time of death, as well as to the final state of the soul. If on the ground stated in the objection, our unfaithfulness or negligence may be excused, or the efficacy of means may be denied, why do you not act consistently? Why send for the doctor, when your children are sick? Their days are determined, and the number of their months are with God. Why do you feed the infant to prevent its starving to death? It cannot die before the appointed time.—But that God, who can bless medicine and means for the recovery of health and the preservation of life, can also bless a virtuous education, and make it effectual to the eternal happiness of your children.

Besides, so far as the purpose of God is *revealed*, it is the rule of duty; and he has not required us to govern our conduct by what is *not* revealed. The revealed decree, which should influence

parents, is expressed in the text that stands as the motto to these remarks. To leave our children therefore, in the hand of God, we must train them up in the way they should go, confiding in the encouragement that he has given. In this way we may safely leave them in his hands. But to neglect our own duty, under the wicked pretext, that our efforts can be of no avail, is rather leaving our children in the hands of satan, than in the hands of God.

SECTION II.

But the objector will urge facts, "*Here*," he says, "is a vicious son, who was brought up under a godly father; and *there* is a virtuous son, who was educated by a most vicious father. These things," he adds, "go to prove that a virtuous education has no power to produce a virtuous character, and that the work is of God."

Ans. That the work is of God we have already admitted, in whatever way the effect is produced. That such facts do exist as are stated in the objection, we freely grant. But are not such occurrences deemed *remarkable*? Why are they so esteemed, but because we have been taught by our own observations to expect that the characters of children will generally correspond with their education? These remarkable effects however, may perhaps all be traced to their causes, and accounted for in a manner, which has no tendency to diminish the importance of a virtuous education.

The vicious father who has a virtuous son, may have done

nothing which tended to lead his child into the paths of virtue: yet the child may have had a pious mother, or a pious grandmother, whose counsels, admonitions, prayers and examples were blessed of God to counteract the dangerous influence of the father. Or the child may have received favorable impressions at the house of God, or at school, or in reading the scriptures and other good books, or in hearing the conversation of good people, or in observing the difference between his ungodly father, and a pious, benevolent neighbor;—or by some afflicting providence his attention may have been excited to serious things, and the importance of a religious life. In a society where virtuous and vicious characters are mixed together, there are a multitude of occurrences which may be blessed by God, to save a child from being ruined by the evil example of the father.

On the other hand—The vicious character of the son, who has a godly parent, may be accounted for by causes or occurrences, which had a natural tendency to defeat the influence of the father's pious instructions and examples. In one case, the mother may have been of a very different character from the father, and her influence may have been fatal to the morals of the child. In another case, the child may have been led astray by some vicious person, who was permitted to reside in the family, or by some companion or neighboring child, or by reading books of immoral tendency.

It must also be observed, that

some parents who are habitually virtuous, are nevertheless deficient in their manner of educating their children. They lack discretion and the art of self-government, and of course the art of duly governing and educating their children. The inconsistencies of a parent may soon be discerned by the child, and have a pernicious effect.

We may add, that the opinions of a parent, as to the power or importance of education, may be such as to produce in him a kind of infidelity, faint heartedness, and remissness, in respect to this branch of his duty. Suppose a person to possess a fixed opinion, that such is the nature of our dependence on God for the fruits of the earth, that corn is about as likely to grow in a field overrun with briars, thorns, and thistles, as in the best cultivated ground; would he not be likely to do his work to the halves, or to neglect it altogether, under the pretence of trusting providence? And do not many parents in fact practise on this ruinous principle, in respect to the education of their children? While they thus sleep, an enemy may be sowing tares, which will grow up to the grief of the parents, and the ruin of their children. Without faith in the divine promises and encouragements, it is impossible to please God. If therefore parents will not believe that the means he has appointed are really adapted to their end, let them not wonder, should their faint hearted efforts and half performed duties, prove unsuccessful.

As these pleas and objections

have long enveloped the subject in a kind of fog, which has prevented many from clearly perceiving the importance of a virtuous education, and which has also had a chilling and confounding influence on the minds of parents; it was deemed proper in the outset to try to dispel this mist, that the inquiry may be pursued with more satisfactory views of truth, of duty, and of the encouragement God has given, to train up children in the paths of piety and virtue.

In every human character, whether virtuous or vicious, there is a combination of various ingredients; such as, opinions and appetites, tastes and propensities, affections and passions, hopes and fears, desires and aversions, love to some objects and

hatred to others. One object of future sections of this inquiry will be, 'to show that God has subjected all these ingredients of character to the influence of education.

If we should be successful in this attempt, it may then be seen that virtuous characters may be as really the effect of christian education, as a good crop of wheat is the effect of discretion and fidelity on the part of the husbandman, in cultivating the ground, and sowing good seed. At the same time we hope it will appear, that the grace of God is as really displayed in saving men in this way, as it would be, if every virtue in them were produced and nourished by miraculous agency.

ALL IS VANITY AND VEXATION OF SPIRIT.

THERE are some maxims of practical morality, which are so familiar to every man's experience, that it may seem idle to tell what every man knows, and lost labor to prove what it is impossible to doubt. But the effect of moral maxims is produced by frequent repetition, or by placing them in new and striking aspects. Among these truths which all men believe, but which few practically feel, is *the uncertainty of human life and all its enjoyments and expectations.*

The experiments which prove this fact, have been making ever since the world was made; and not an individual has passed through the common career of

worldly probation, who has not sooner or later been willing to confess with Solomon, *all is vanity.* Still every new visitant who is introduced into life, enters with false hopes and exaggerated expectations. Perhaps it may not be unprofitable to contemplate the uncertainty of our early hopes—the precariousness of present enjoyments, and the frailty of life itself.

First, the uncertainty of early hopes. When the curtain of human life is drawn up the unexperienced spectator begins to breath short with anticipation. He looks upon the theatre of life, and the sights and the actors enchain his youthful atten-

tion. He at first thinks all this splendor is real, but in a little time he finds that the scenes are painted and showy, changeable and delusive, unable long to deceive; and he perhaps becomes sick of the common entertainments of life before it is time to retire. Look round among your friends, and number, if you can, those who have been disappointed in their expectations. Here is one who seemed to be born into a world made ready on purpose to receive him. A bed of roses was prepared on which to lay the infant. He seemed born only to enjoy. His path of life was so plainly marked out even from his cradle, that he imagined he had nothing to do but to support existence; for all its attendant delights seemed provided to his hand. Yet the expectations of even this favorite child of comfort and pleasure, are completely defeated. And how is this? He finds that he lived too fast, he had run through in a few years the pleasures, which might have been economically diffused through three score years and ten; and at the very time when others of his cotemporaries are on the alert after new modes of enjoyment, he is compelled unseasonably to exclaim, "all is vanity and vexation of spirit."

If the hopes are thus fallacious of one, who from the circumstances of birth had so little to fear from the vicissitudes of life, how frequent must be the disappointments of others! Encouraged by the success of many who have gone before them, men are continually anticipating the time

when they shall possess an independence which shall secure them from want, & a reputation which shall raise them above contempt. But unforeseen accidents cross their plans. Their hopes are continually putting forth new blossoms, but the flowers are blighted. They toil on from year to year, and find that every new attempt to rise, only sinks them lower. The case is often the same with the competitors for power. While one feels sure of success, a rival steps forward and seizes the wreath. The prospects of eminent acquisitions indulged by the young student are in the same manner deceitful. Opportunities which he had anticipated never present themselves, and the leisure which he expected for study, retreats before him like the horizon. Perhaps his early labor was lost because misdirected; or many of the stores he had collected became useless, by a change in public sentiment or taste. Perhaps his faculties are prematurely worn out by excessive exertion—the capacity, straining to grasp more than it can hold, breaks by violent tension, and he is left without memory and without judgment, childish and idiotical. Perhaps—but why should I multiply conjectures to swell the list of disappointments? Why search for the chances of failure, when, even if you should succeed in your worldly projects, you will find soon enough that happiness is not here.

But the expectations of the young, though more sanguine, are not more fallacious, than the expectations of those, who, having

passed the meridian of life, are waiting for a serene and comfortable old age. They find its infirmities assail them much sooner than they are prepared for them. While they expected the still pleasures of social life, they find their senses fail; their eye-sight is dimmed, and they cannot discern the countenances which once gave them pleasure; or like Isaac, they are unable to distinguish their own children. Their dull hearing renders them unable to apprehend, and tiresome to those who are willing to amuse them. Perhaps the very children, on whom they relied for comfort in declining years, prove the severest afflictions. They are unfortunate, and the aged parent is involved in their disasters—they are vicious, and he is left to weep over their crimes. And even if all these evils were by the providence of God kept aloof, yet the obtruding thought of living beyond the wishes of those around them, and of filling places which others are waiting to occupy, may be sufficient to teach them that this is not their rest—that all is vanity and vexation of spirit.

Second. We are now to consider the precarious tenure of our actual enjoyments. There are few men who do not possess some enjoyments, peculiar to themselves. Some are blessed with continual health, others with perpetual cheerfulness; some with abundant possessions, others with extensive influence. Some are envied for the number of their friends, others are happy in the fewness of their enemies. In estimating the happi-

ness of an individual, we ascribe a great portion to some peculiarity in his constitution or circumstances. But if we consider for a moment how precarious are these gifts of fortune, as they are inconsiderately called, we may pity the man who makes them the occasion either of pride or of envy.

Have you a friend who seems to enjoy perpetual health? Leave him but a few years, and upon your return you may hardly know his emaciated features, or recognize his gait and tottering step. When God with rebukes doth correct man for iniquity, he maketh his beauty to consume away like a moth. Surely man at his best estate is altogether vanity.

Look round upon those who seem to enjoy the most of human life, whose mountain stands strong, and who seem as though they should never be moved. Distrust looks up to them as objects whom she cannot reach; and envy, tired with beholding, acquiesces in their greatness or security. Wait but a little while, and you will see them brought down in the common crowd of the dependent and miserable. Is wealth the proud height on which they stand? It may crumble imperceptibly away, their foothold fail, and they become prostrate. Is it popular favor which wafts them along in sight of admiring spectators? This gale may die away; their friends may forsake them, and their names be heard no more. Is it rank which places them so far above you? Wait a little, and the sun which is now over your head may sink below the horizon,

and soon be under your feet. Instability and vicissitude are the destiny of mortals, and perpetual revolution is the law of nature itself.

That distinction which is founded on genius or on learning, seems to promise more permanency and security. The changes and shocks of matter, we think, cannot reach the mind. The mines of Potosi may be exhausted while the treasures of a Newton's understanding remain undiminished. Ah! would it were so! But if you live long enough, you will perceive that memory can lose its power of retaining, as the senses decay, and the eye of fancy can be quenched in the rheums of age. Nay, a sudden attack of disease may derange the finest structure of mind, and fatuity may occupy the seat, where genius was enthroned. The mind which seemed to govern the world may become the plaything of a child.

It is with reluctance that I speak of the instability of friendship and the uncertainty of social pleasures. But it is the condition on which we are allowed to make friends, that we should be willing to part with them. Sometimes the arm on which we have leaned is withered, and we are obliged to become supporters in our turn; sometimes we are thwarted in the full ardor of our attachments by some untoward prejudice or passion; and the love of many years is quenched by some misunderstanding, which ingenuity finds it impossible to explain, or our meekness to reconcile. And even if we have the happiness to travel on with the friends of our youth, or the children of our hopes, yet the grave will surely part us at last; and we find after all that affliction to be the most heavy to be borne, which we have been the longest preparing to bear. B.*

(To be continued.)

RELIGIOUS INTELLIGENCE.

TENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE Committee of the British and Foreign Bible Society have great satisfaction in presenting their Report of proceedings in furtherance of the object of the Society during the tenth year of its establishment. The European Continent, as nearest in connexion with the Society, and co-operating with it on the grandest scale, claims the first consideration in that

recital which it is the duty of your Committee to furnish.

In Germany several Bible Societies and Bible Committees are established; and their proceedings exhibit, notwithstanding the interruption and impoverishment occasioned by war, solid proofs of a deep and growing interest in the object of the British and Foreign Bible Society.

* This signature should have been affixed to the article in the last number with this title, *Why is death terrible?*

The Bible Society at Berlin, under the patronage of his Majesty the king of Prussia, has completed a second edition of the Bohemian Bible, amounting to 5,000 copies, which are to be sold at very reduced prices, and a portion to be distributed gratuitously. This intelligence was accompanied with the agreeable information, that there is at this time in Berlin a more frequent inquiry among the poor after the German scriptures, than has hitherto been known to exist.

In consequence of some pecuniary difficulties arising from unforeseen circumstances, your Committee have been induced to accommodate the society at Berlin with a loan of 1500 dollars in order to enable them to make good their engagement with their printer. In the mean time the Wirtemberg Bible Institution has been happily established and organized under the patronage of the King of Wirtemberg; and with a direct appointment to provide for the protestant population of the kingdom. Your Committee, anxious to encourage an Institution from which such good effects may be anticipated, added to the sum of 200 assigned by your foreign secretary a further donation of £300, which has been thankfully acknowledged. The Institution has already commenced active operations, and an edition of 10,000 Bibles, and 2,000 extra Testaments is in the course of printing. Other Associations for a similar purpose, not yet arrived at sufficient maturity to take the name, and occupy the sphere of Bible Societies, have received aid from the funds of the British and Foreign Bible Society.

Though your Committee do not stand officially connected with the Catholic Bible Society at Ratisbon, they consider it both a duty and a pleasure to state, that this zealous and benevolent Society proceeds with great spirit in printing the German Testament, which meets with so rapid a sale that the Society can scarcely keep pace with the eager and constantly increasing demands.

In Switzerland the German Bible

Society at Basle has not hitherto furnished any account of its operations during the past year; but there is good reason for believing that the exertions of that zealous and judicious Society have not in any degree relaxed. The Bible Institution at Zurich, formed under the encouragement of your Foreign Secretary, has proceeded in the execution of its duties with diligence and success. Your Committee in consequence of a representation that the members of this Society by the purchase of Bibles, and printing an edition of a New Testament, had exhausted their resources, and that they earnestly desired to proceed to the printing of an impression of the whole Bible, granted them the additional sum of £250 in order to promote the accomplishment of so important a work.

With great pleasure your Committee state, that in addition to the Zurich Bible Institution and the Bible Committees at Schaffhausen and at Chur, a similar Committee has recently been formed at St. Gall for the purpose of supplying the Holy Scriptures, through the Canton of which that city is the capital. The establishment of this Committee, which unites both clergy and laity, was greatly promoted by the exertions of a merchant, venerable both by age and piety; and his expressions in the letter which announced its formation are so congenial with the feeling, which it is the object of the Bible Society to excite and encourage, that your Committee consider it their duty to give them a place in the body of their Report—"I wish," says this venerable correspondent, "to work while it is called today, being now in my 74th year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul be entirely consecrated to him. Blessed be his name, he drew me at an early period to himself: and the nearer I approach the grave, the more I rejoice in having chosen so good a Master, and in having been privileged by Him

to contribute in any small degree to the building of his spiritual temple."* In Denmark the Fuehnen Society continues to exert itself in procuring contributions and in circulating, according to its means, the Holy Scriptures. It has made a judicious distribution of the Danish Bibles and Testaments purchased with the £120, presented for that purpose through your Foreign Secretary, by sending copies into Norway, Holstein and Jutland, as well as by disposing of some copies gratuitously, or at reduced prices in Fuehnen. The Rev. E. Henderson, who obtained permission from his Danish Majesty to reside at Copenhagen to superintend the printing of the Icelandic Bibles, has completed that work; and is now preparing to take his departure for Iceland, with a view to superintend its distribution, and form suitable connexions for carrying on the plans of the Society in future.

Your Committee, anxious that nothing should be omitted on their part which might tend to promote the circulation of the Scriptures among the poor in Denmark, authorized their indefatigable correspondent, Mr. Henderson, to expend the sum of £50 in the purchase of Bibles and Testaments for distribution. They also instructed him to purchase a supply of the Scriptures, for the use of the Greenlanders. In consequence of these directions Mr. Henderson procured 300 copies of the Greenlandish New Testament, and also proceeded to encourage the circulation of the Scriptures in Bornholm and Norway, in certain parts of which copies had become exceedingly scarce.

Sweden has in the course of the last year made considerable progress in the important work of providing for the dissemination of the Holy Scriptures. For this rapid advancement, both Sweden and the British and Foreign Bible Society are chiefly indebted to the zealous and prudent exertions of the Rev. Dr. Brunnmark, who

kindly charged himself with full powers from your Committee to encourage the formation of Bible Societies by immediate grants, and promises of still further and more effectual aid. The report of Dr. Brunnmark, the resolution of thanks from your Committee, and the testimonies to his conduct received from persons of the first distinction in Sweden, render it unnecessary to say more in this place, than that Dr. Brunnmark amply justified the confidence which they had been led to repose in him. Three new Bible Societies have been established in Sweden, in consequence of his exertions during the past year, under the designations of the Gothenburg, the Westeras and the Gothland Bible Societies: they are severally patronized by the Bishops of those dioceses within which they are included, and the second comprehends the two provinces of Westmania and Dalecarlia. To each of these new Societies your Committee granted a donation in proportion to its extent and importance.

The Evangelical Society in Stockholm has also proceeded with its usual diligence and activity in printing and distributing the Holy Scriptures. In the course of the last year it has printed 5,000 copies of the New Testament, and 2,000 Bibles; of these 843 Bibles and 2,047 Testaments have been distributed gratis. The joy of the poor on receiving these copies was very great. The sum of £200 has been granted by your Committee in further aid of the funds of this Society, which arrived most opportunely, and was immediately applied to the purchase of paper for printing an additional number of copies of the Scriptures.

Your Committee, to encourage attention to the object of the British and Foreign Bible Society, presented through the Rev. Dr. Brunnmark copies of its annual Reports, and also of certain of the society's editions of the Holy Scriptures, to the public Libraries at Go-

* This gentleman by the name of Steinman, had in three years distributed 3,600 Testaments and 800 Bibles, chiefly to the poor; and had sent 3,000 florins to the British Society of Basle.

thenburg, Wisby, and Westeras. The acknowledgements of the several consistories for this mark of attention will appear in the Appendix.

Your Committee cannot take leave of their Swedish fellow-laborers in words better suited to their feelings, than those in which the Bishops and the other patrons and officers of the Gothenburg Bible Society have expressed theirs.—“We are at a distance from each other, as to the earthly spot we inhabit, but our joys, our views, our hopes in this blessed work are the same.”

RUSSIAN EMPIRE, &c.

In entering upon the Russian Empire, the first object which demands the attention of your Committee is the Bible Society established at Abo for the province of Finland. This Society is pursuing its useful labors with a steady and zealous activity. The Finnish New Testament on standing types is in a course of printing, and will, it is hoped, be ready for distribution in the summer. The joy of the Finlanders in the prospect of being furnished with the Holy Scriptures in their own language is very great: and their deep poverty hath abounded unto the riches of their liberality, to such a degree that their subscriptions to the funds of the Finnish Society have more than tripled what had been expected by the most sanguine of its friends. In the mean time the £200 voted by your Committee to enable the Society in Abo to supply the poor Swedes in Finland with copies of the Scriptures in their own language, have been employed for that purpose: the distribution has already commenced, and has rejoiced the hearts of many.

Early in last June, the Rev. J. Paterson, undertook a journey at the express desire of your Committee and with the approbation of the Petersburg Bible Society through the Russian provinces of Courland, Livonia and Esthonia for the purpose of investigating the want of the Holy Scriptures in those parts, and taking such measures as might seem advisable, with a view to an adequate and efficient supply. Among the discoveries to which Mr.

Paterson's inquiries led, was the affecting information, that in the district of Dorpat in Livonia, including a population of 106,000 souls, not 200 New Testaments were to be found. The event of Mr. Paterson's journey through these provinces was the establishment of four Bible Societies: viz. at Dorpat, Reval, Mittau, and Riga. These societies were all formed under the authority and in the spirit of the 9th article of the St. Petersburg Bible Society, which empowers the Committee of that Society, “to appoint Sub-Committees in various parts of the Empire, which are to be dependent upon the general Committee, and actively engaged in the promotion of its views.” Mr. Paterson was greatly assisted in effecting the establishment of these Auxiliary Societies, by the personal influence and exertion of Count Lieven and Baron Vietinghoff, two of the Directors of the St. Petersburg Society; and the several Institutions are patronized and conducted by some of the first characters for station, learning and piety, in the districts to which they respectively belong. The Rev. Robert Pinkerton was in the mean time not less zealously employing himself in promoting the formation of a Bible Society at Moscow.

This important event took place on the 4th of July O. S. On that day the Bishop of Dimitrieff, and Arch Bishop Vicarius of Moscow, Augustine, accompanied by five of the first clergy, together with a number of the most respectable nobility, met in the Hall of the College for Foreign affairs, and unanimously formed the Auxiliary Bible Society of Moscow.

Connecting the formation of the Moscow Bible Society with the awful visitations which that ancient capital had so lately experienced, your Committee are utterly at a loss to express their mingled emotions of astonishment and gratitude. They can only exclaim, “It is the Lord's doing, and it is marvellous in our eyes!”

It would be an act of injustice to omit specifying in this place the very distinguished services which Mr. Pinkerton has rendered the British

and Foreign Bible Society, not only in assisting at the formation of the St. Petersburg Bible Society, but also in contributing so essentially by his judgment and perseverance to the establishment of a similar Society at Moscow. The Bishop publicly thanked Mr. Pinkerton for the part he had taken in the business.

To the above enumeration of New Auxiliary Societies in Russia, must be added one recently formed at Yaroslaff in the interior of the country, under the patronage of the Bishop and other persons of distinction. The Committee of the St. Petersburg Bible Society, under whose immediate direction all the operations of these Auxiliary Societies are conducted, have displayed, and continue to display an extraordinary degree of energy, liberality, and wisdom. Under their superintendence the Moscow Bible Society has begun its labors most auspiciously, by opening a correspondence with the most respectable Bishops, Governors and men of character, and by proceeding to distribute the Scriptures in the Slavonian language for the benefit of the native Russians. The Dorpat, Revel, Mittau, and Riga Bible Societies are proceeding to print the New Testament in the dialects of these respective countries: while the St. Petersburg Committee are printing at their own charge the Bible in the Finnish, German, and French languages, and the New Testament in the Armenian and Polish. They have also resolved to appropriate a considerable part of their funds towards enabling the Holy Synod to furnish a supply of the Scriptures in the Slavonian language, in proportion to the existing wants. And, finally, they have undertaken the charge of printing the New Testament in the Calmuc, at the expense of the British and Foreign Bible Society.

Much might be said of an interesting nature on each of these measures; but your Committee will confine themselves to what concerns the Armenian Testament. The printing of this has awakened great attention among

the Armenians; and a fervent desire has been manifested, on their part, to possess that invaluable treasure. They have subscribed liberally to the funds of the St. Petersburg Bible Society. Their Archbishop, who resides at Astrachan, has taken upon himself to revise the sheets as they leave the press; and there is good reason to hope, that the distribution of the Scriptures among that widely scattered people will, under the blessing of God, be attended with the most beneficial effects.

The Committee of the St. Petersburg Society, in compliance with the request of your Committee, have attended to the wants of those whom the casualties of war, or of national intercourse, have brought within their jurisdiction. To the prisoners of war they have distributed the Scriptures in various languages, furnished by your Society, as noticed in the Ninth Report of your Committee. They have also distributed the English Bibles and Testaments, with equal activity and judgment, to the poor British; particularly to the sufferers in Moscow, and various parts of the interior of Russia, and to the British seamen at Cronstadt, and other stations in the Baltic.

In the mean time, their active President, Prince Galitzin, aided by the other Members of the Committee, has, with extraordinary zeal and industry, notified, through various parts of the Empire, the plan of the St. Petersburg Bible Society, and the nature of its operations: the result has been, the opening of numerous channels for the distribution of the Holy Scriptures, and pledges of cooperation from persons of the first consideration, both lay and ecclesiastical; among the latter of whom are the Armenian, Russian, and Catholic Prelates.

Your Committee, rejoicing in that unanimity which the operations of the British and Foreign Bible Society have been instrumental in producing, cannot refuse themselves the pleasure of introducing the following extract, from a circular address of the Catholic Bishop of Podolsk.

"I will cheerfully devote my time and talents, as well as part of my income (small as it is) to the furtherance of an object, which, by the assistance of God, cannot but prosper. With such views I address you, reverend brethren, pastors of our flocks; that ye, who are the first leaders of the people, the first who stand in need of these books, and following the example of David, ought to meditate in the law of your God, day and night, may likewise be the first to inscribe your names in the list of the Bible Society, the first to present their donations or annual subscriptions, each according to his ability and inclination."

To each of the Bible Societies established at Dorpat, Reval, Mittau, & Riga, your Committee have presented a donation of 300*£*; to the Bible Society at Moscow 500*£*; and to the St. Petersburg Bible Society in consideration of its numerous and important engagements, a second donation of 1,000*£*.

To the above intelligence respecting transactions in Russia, your Committee feel peculiar pleasure in being able to add, that the Turkish, or rather Tartar New Testament, which was printing by the Missionaries at Karass, and towards which the British and Foreign Bible Society afforded such essential aid, by furnishing the types, ink, and paper, is now finished, and preparing for distribution.

Your Committee, having stated what has been done on the European Continent, through the medium of Bible Societies and Committees, have now to enumerate the grants which have been made with a view to services of a more miscellaneous nature.

To the poor in Sweden various copies of the Scriptures, to a considerable extent, have been furnished, through the instrumentality of the Rev. Dr. Brunnmark.

The 300 Swedish Bibles, and 600 Testaments, forwarded to Reval at the expense of your Society, from the Society in Stockholm, and 1,000 German Testaments to Riga, from your Depository in London, have been distributed; the former among the poor Swedes, and the latter among

the German inhabitants of Courland, Livonia, and Esthonia.

Grants have also been made, through various channels, to the Catholics in different parts of Germany and Switzerland. The sums allotted to this object amount to 800*£*; 300*£* of which were assigned to the Rev. Leander Van Ess, Catholic Professor of Divinity at Marbourg, in order to supply 8,000 Testaments for the use of the Catholic Schools. It will be seen, by the letter of this excellent man, that the Testaments furnished at the Society's expense, of which an account was given in the last Report, had conducted to "the moral and religious improvement of the people," and to their "consolation under the pressure of these eventful times."

It is also the duty of your Committee to report, that the recent calamities with which Germany has been visited in consequence of the war, now brought to so happy an issue, drew their attention to the spiritual wants of those who had been reduced to the last extremity of distress and impoverishment. Your Committee placed various sums of money at the disposal of individuals and Committees, at Altona, Bremen, Berlin, Halle, Nuremberg, Leipsick, Dresden, & Herrnhut, to supply the poor exiles from Hamburg, and the sufferers by the war in different parts of Germany, with copies of the Holy Scriptures: and it will be gratifying to the Society to know that these supplies have been most thankfully received.

Your Committee will now close their statement of transaction on the Continent of Europe, by reporting the formation of a Bible Society at Amsterdam, under the designation of the English Bible Society in Holland. The object of this Society is twofold; first, to ascertain and supply the want of the Holy Scriptures in the English language among the indigent members of British churches in that country; and secondly to promote the establishment of a National or Dutch Bible Society, for the purpose of furnishing the Holy Scriptures, without note or comment, to the poor of all religious denominations in the United

Netherlands, and also of circulating the same in all nations. Of the English Bible Society, the Hereditary Prince of Orange is the Patron, the Earl of Clancarty President, and the Vice-Presidents and directors consist of Englishmen and Dutchmen of the first respectability.

Your Committee, on receiving intelligence that such a Society was in agitation, encouraged it with a grant of 500 English Bibles, 1,000 English Testaments; and promised the sum of 500*£* upon the eventual establishment of a National Bible Society for the United Netherlands. It will form a gratifying sequel to this article to add, that when your Committee's correspondent mentioned this liberal offer in the presence of three of the wealthiest citizens of Amsterdam (to use his own emphatical words,) "one of them shed tears, another seemed petrified with astonishment, and the third exclaimed, 'The English are a pattern to all nations.'"

INDIA.

From the Continent of Europe your Committee will now proceed to the consideration of India. In order to enable the Members of the Society to form a clear and satisfactory judgment of the measures which are carrying on with reference to the object of the Institution in that important field of its labors, your Committee will report them, as they are respectively conducted by the Corresponding Committee, and the Calcutta Auxiliary Bible Society: the former having a general object, viz. that of promoting translations of the Scriptures generally; while the Calcutta Auxiliary Bible Society, though constituted for the purpose of promoting the circulation of the Holy Scriptures, has yet, as its primary end, the limited object of supplying the native Christians of India.

With this previous explanation, your Committee will now detail the principal facts which have been transmitted to their notice by the Rev. Thomas Thomason, their common Secretary.

The Corresponding Committee have

adopted measures, by which it is hoped that the revision of the Arabic New Testament and Pentateuch, will be carefully and effectually accomplished.

At the unanimous and pressing desire of the Corresponding Committee, their Secretary, the Rev. Thomas Thomason, has proposed to Meer Seid Ali, the Persian translator, employed at Shiraz by the late Rev. Henry Martyn, very liberal encouragement to induce him to come to Calcutta, and prosecute his translation labors, by adding a version of the Old Testament to that of the New, which had been finished at Shiraz, previously to the decease of Mr. Martyn. This was a measure which Mr. Martyn had intended to execute, if his life had been spared; and the Corresponding Committee in adopting it, have taken every precaution to secure the safe arrival of Mr. Martyn's version of the New Testament, by directing quadruplicates to be made of it before its transmission from Shiraz.

In the mean time the Hindostanee version of the New Testament by the same excellent hand, assisted by Mirza Fitret, and which has been admired by all good judges, is in progress.

The four Gospels have been printed separately to the number of 4,000 copies each: and as the impression of the entire work is designed to be 2,000, there will be 2000 of each of the gospels; making 8,000 separate evangelical histories in distribution, besides 2000 complete Testaments. It will afford the members of the Society pleasure to hear, that a large proportion of the gospels have been in circulation for some time, and that as soon as St. Matthew's Gospel was struck off, the copies were distributed. They have been received with thankfulness, and read with avidity; chiefly through the activity of Rev. Mr. Corrie and his coadjutor, A. Masseeh, a convert from the native Musselmen; and a fruit of Mr. Martyn's ministry. The Bible Depository, richly furnished with the Scriptures in all languages, is in full activity; every week parcels or boxes, filled

with the Scriptures, are sent off to some part of the country.

The native Portuguese have been largely provided with New Testaments; and it appears from the testimony of the distributors in Calcutta, that "the present has been always thankfully received, and in some cases with tears of joy."—The large edition of the Tamul New Testament, 5000 copies, has been entirely completed and placed at the disposal of the Calcutta Society for distribution. Two thousand copies of the Cingalese Testament, designed as a present to the Bible Society of Ceylon, had been put to press; and the Gospel of St. Matthew is finished and ready for dispatch. The imperfect state of the version which is undergoing a revision at Columbo, influenced the Calcutta Auxiliary Bible Society in printing so small an edition; and they felt unwilling to delay printing altogether till the revision should have been completed, on account of the urgent demand for Testaments in the Island of Ceylon, there being scarcely 20 copies among nearly a million of souls.

With respect to the Malayalam, the Committee of the Calcutta Society lament that they have not been able to fulfil their intention, in making arrangements for completing that important translation. The work is however in progress under the Rev. Marmaduke Thompson and Tinnapah Pillah, the latter of whom revised and corrected the Malayalam gospels. 500 of those gospels, printed at the expense of the British and Foreign Bible Society, have been put into a judicious channel of distribution; and, though the supply is small, it was expected it would prove most seasonable, and partly meet the urgent demands of the Syrian Christians. Of the four classes of native Christians, therefore, (the Committee of the Calcutta Bible Society observe) with a special view to whom the Society was originally formed, a bountiful provision has been made for *three*, the whole of which would be speedily in circulation. They add, "Every practical effort is making in behalf of the remaining class of Christians, who

are in the mean time furnished with a small temporary supply, which will be received by them with the most heartfelt joy, and prove a welcome relief to their necessities."—The Society has undertaken a large edition of the Armenian Scriptures, at the earnest request of J. Sarkies, a principal Armenian at Calcutta, who has come forward with 5000 Rupees as the united subscription of his countrymen to that work. The Missionaries at Serampore had not advanced far in making the types for this Armenian Bible—when a new call upon the funds and exertions of the Calcutta Bible Society arrived from another quarter. The resident at Amboyna sent the Society a memorial in behalf of the Amboynese Christians,—with a handsome subscription in aid of an edition of the Holy Scriptures for their service. The Amboynese use the Malay Bible in the Roman character, and are computed to be about 20,000. The Committee of the Calcutta Bible Society felt all the importance of this call, and determined on applying to the government for pecuniary aid. A public letter was accordingly addressed in the name of the Committee, praying for help in printing an edition of the Scriptures. The answer of the government was favorable. They announced their resolution to give 10,000 rupees in aid of the Malay Scriptures; and added, that having heard of a similar plan in progress at Batavia, they recommended to the Committee to open a correspondence with Batavia, and report the result to government, who will then decide on the appropriation of money.

To this important intelligence is added—that Tinnapah Pillah has proceeded in the Malayalam Scriptures to the end of St. Paul's epistles; that the Cingalese New Testament would be finished in a few weeks; that a large shipment of the three first gospels had been made for the Island of Ceylon; that ten presses were in constant use at Serampore, and scarcely a day concluded without some proof sheet of the Scriptures having passed under the hand of their Secretary. Your Committee in the fullest conviction

that the funds of the Society can be applied in no direction with greater probability of gratifying the wishes of its members, and effecting the Sacred end of its establishment, than in India, in addition to the grants already made, have instructed the Calcutta Corresponding Committee to draw for 1,000*₹*.

Your Committee have also the pleasure to announce, that a Society was established at Bombay on the 13th of June last, under the designation of "The Bombay Auxiliary Bible Society;" the objects of which are, to promote the circulation of the Holy Scriptures; and especially to supply the demands of the native Christians on the western side of the Peninsula of India. This establishment has been effected under the direct patronage of the Recorder, the members of Council, and some of the most respectable persons in the Presidency, and with the countenance of his Excellency the Governor, Sir Evan Nepean, Bart. one of your Vice Presidents, who has contributed 1000 rupees in aid of its funds.

It falls in with the preceding articles to mention, that Mr. Morrison at Canton, whose labours in translating the Scriptures into the Chinese have been liberally assisted by your Society, is advancing in his work with considerable success. By the latest intelligence it appeared, that the first edition of the Acts had been distributed; a corrected edition was in the press; and it was expected that in the course of the last year the whole Testament would be printed. Your Committee, understanding that a channel of conveyance was likely to be opened through Russia to the Chinese Empire, have ordered a supply of copies both from Canton and Serampore, in order to be forwarded to Russia, and placed at the disposal of the St. Petersburg Bible Society.

AFRICA.

The transactions of your Society in Africa, though neither few nor deficient in interest, are however, from the peculiar circumstances of that Continent and its Dependencies, not yet of sufficient bulk or maturity to oc-

cupy any considerable space in the Society's Annual Report.

A Society has been formed at the Cape of Good Hope, under the auspices of the Governor General, Sir John Cradock, which unites the education of the poor with the distribution of the Scriptures; and in reference to the latter of these objects, the Committee of that newly formed Society have opened a correspondence with your Institution.

The distribution of the Scriptures, furnished by your Society, in Cape Town and the vicinity, appears to have been made with judgment and good effect.

Copies have also been gratefully received by the Military in Cape Town, particularly the 93d Regiment of Highlanders; who desired their thanks might be presented to your Committee, and insisted upon paying the cost prices of the Bibles and Testaments, in order to avoid putting the Society to expense.

It will now be proper to mention, that on the 11th of November, 1812, was formed, under the sanction of his Excellency, at the Government House in Port Louis, Mauritius, "The Bible Society of the Islands of Mauritius, Bourbon, and Dependencies." This Institution appears to have been established in a spirit, and upon a basis which promise to render it a very useful Auxiliary to the British and Foreign Bible Society, in promoting the circulation of the Scriptures among the African islands. In what degree the Scriptures may be supposed to have been wanted in the Mauritius itself the seat of this institution, may be inferred from the account of the Secretary, that many persons were living in the island, at the advanced age of sixty and seventy years, who never saw a Bible: and the reception which the Scriptures, furnished by your Society, met with in the same island, may be sufficiently judged of by the further assurance of the Secretary, that the avidity with which the Bibles and Testaments are purchased is beyond all description; that 100 copies were sold in one day, and twice as many more could (he believ-

ed) have been disposed of with the greatest facility;" and finally, "that he receives daily messages of gratitude from the inhabitants, for the more than kind attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of Scriptural knowledge."

Your Committee have further the pleasure to report, that an Auxiliary Bible Society has been constituted at St. Helena, of which Thomas Greentree, Esq. is the Treasurer, and the Rev. Samuel Jones, Chaplain to the Colony, is Secretary. The first communication of this Society was accompanied with a contribution of 160*l.* sterling

AMERICA.

Your Committee will now detail the principal facts which have occurred in connexion with the object of your institution, on the western side of the Atlantic.

Your Committee have to regret that little has hitherto been done towards promoting the object of the Society in South America. They are, however, encouraged by the communications of a respectable correspondent to hope, that the period may not be very remote, when the inhabitants of La Plata may be induced to avail themselves of the Society's benevolence.

Your Committee have great pleasure in reporting, that the object of the Society continues to excite attention and liberality in the West India islands, particularly in Jamaica. Contributions have been received to the funds of the Society in the course of the last year from different parts of that island; among which may be particularized 283*l.* 10*s.* 5*d.* from the Corporation of Kingston, and 100*l.* from the Justices and Vestry of the Parish of Westmoreland. To these should be added, the sum of 55*l.* 3*s.* 6*d.* sterling from a Society under the designation of "The Jamaica Auxiliary Bible Society of the People of Colour."

In North America, the progress of that cause in which the British and Foreign Bible Society is engaged,

has been considerable during the last year, and has been characterized, in certain respects by circumstances of particular interest.

Many new Societies have been added to those already reported in the United States. Three of them, viz. "The Nassau Hall, The Virginia, and the Rhode Island Bible Societies," have officially notified their establishment to your Committee; who have, on their part, acknowledged the communication, and accompanied their letters of acknowledgement with a donation, in the first case of 50*l.* and in the two latter of 100*l.* each.

The Louisiana Bible Society is another newly formed Society, from which great eventual good may be expected. Its operations will be among a free population of 100,000 souls, (of which about 70,000 are Roman Catholics) and slaves about 40,000. It will afford pleasure to hear, that "the Catholic Bishop in Louisiana, with the other principal clergy of the Roman Catholic Church," expressed themselves "perfectly willing to have the Scriptures circulated, and even to aid in the good work themselves." Impressed with the importance of these considerations, your Committee have granted the sum of 100*l.* to be laid out in the purchase of French Bibles and Testaments from the Philadelphia Bible Society for the use of the Bible Society of Louisiana.

The Bible Societies previously in existence, appear to proceed with good success. The annual reports of the Philadelphia and New York Societies display the evidences in those, the two earliest American Bible Societies, of unabated ardor and progressive labors; and the accounts they furnish of the other Sister Institutions in the United States are equally satisfactory.

But if evidence were wanted of an interest taken by those Societies in the object of the British and Foreign Bible Society, and of the salutary influence which such a feeling is capable of producing, that evidence would be furnished by the generous conduct of the Massachusetts Bible Society, in their recent transmission of 155*l.*

sterling, in order to replace a supply of Bibles, designed by your Society for the British Colonists in Nova Scotia, but which had been captured and sold by an American privateer. The particulars of this transaction will appear in the Appendix; and all that your Committee can do in this place is to put on record their admiration of this gratifying triumph of Christian principle; and with their brethren of Massachusetts to express their hope that the conduct to which it led, "will remind both nations, that we are fellow Christians, followers of one Master, who has solemnly commanded us to love one another."

It now becomes the duty of your Committee to report what has been done in furtherance of your Society's object in British North America: and here it affords them particular satisfaction to be able to announce the formation of a Bible Society at Halifax, designated "The Nova Scotia Bible Society," under the patronage of his Excellency the Governor, Sir John C. Sherbrook, and other characters of distinction. The fruit of this New Institution has already appeared in the transmission of 200*l.* sterling to the funds of your Society.

A Branch Society has been added at Liverpool, denominated, "The Queen's County Auxiliary Bible Society," of which the Rev. John Payzant is the President, and its management is entrusted to respectable characters, both civil and military.

Two other Auxiliary Bible Societies on a smaller scale have announced their formation and remitted contributions: one at Pictou in Nova Scotia, and the other at Quebec. Collections have also been transmitted to the funds of the Society from Montreal. Thanksgivings continue to be presented from the Christian Congregations under the care of the Moravian brethren in Labrador. They represent the copies of the Scriptures which they have received in the Esquimaux language, as "an invaluable gift," and as having tended to promote a great eagerness to learn to read, both in children and adults; and they unite

throughout all their settlements in praying to the Lord "to bless that venerable Society which exerts itself with so much zeal and charity to publish the word of God in all languages, and send it into all parts of the earth."

DOMESTIC DEPARTMENT.

Your Committee will now proceed to the *Domestic Department*, and briefly report the transactions which have taken place within the limits of the United Kingdom—The first consideration which demands attention is the addition made in the course of the last year, to the number of the Society's Contributors and Supporters, by the formation of Auxiliary Societies, Branch Societies, and Bible Associations, notwithstanding the splendid list of Auxiliary Societies which appeared in the last Report. Not to mention other Auxiliaries of great name and large promise, your Committee cannot forbear particularizing the formation of the Oxfordshire Auxiliary Bible Society under the patronage of the Lord Lieutenant of the County, the Chancellor of the University, several Heads of Houses, Nobles and Dignitaries, &c. as an event of the greatest importance, and as shedding a particular lustre on the tenth year of the Society's History.

The counties and considerable stations having been for the most part formed into regular Auxiliary Societies previous to the commencement of the last year, the public attention has been chiefly directed to the formation of Branch Societies and Bible Associations, as subordinate and contributory to them. Many of these Branch Societies, as at Tiverton under the Earl of Harrowby, at Halstead under the Marquis of Buckingham, at Egham under the Duchess of York, &c. are not less exalted in patronage, or productive in funds, than several independent Auxiliary Societies: and the same observation may be substantially applied to not a few of those establishments which have been formed on the principle, and appear under the humbler name of Bible Associations. With these prefatory remarks your Committee will now proceed to

the enumeration of the New Auxiliary Societies, and the sums which they have respectively contributed.

[Here follows a list of 51 new Auxiliary Societies formed within the year, in England, Wales, Scotland, and the British Colonies, exclusive of the Branch Societies. These 51 Societies had contributed more than 12,500l. There is also a list of the Auxiliary Societies, of an earlier date, with their respective contributions.]

It will appear from the sums as above reported, that the zeal of the Auxiliary Societies continues undiminished, and that in various instances their exertions have been augmented. It would give your Committee heartfelt pleasure, to exhibit more distinctly the progress which has been made by the respective Auxiliary Societies during the past year—examples have been displayed of distinguished benevolence and indefatigable exertion, which your Committee regret that the limits of their Report will not allow them to particularize. For much of that vigor which has characterized the Auxiliary Societies in several parts of the Country, they are indebted to the seasonable visits and zealous services of your Secretaries, whose exertions during the past year have given them a renewed claim to the respect and gratitude of the Society.—Very great progress has been made in organizing Institutions of this description, on various scales of magnitude, in Wales, Scotland, and Ireland.

In Wales some new Auxiliary Societies of considerable importance have been formed in the course of the year. The patronage under which these have been established, and their liberal contributions, afford encouragement to believe, that Wales will continue to maintain that rank among the friends and supporters of the British and Foreign Bible Societies which she has held from the commencement of the Institution. Scotland has evinced a growing interest in the promotion of a cause, to which she lent a seasonable and effectual countenance in the earliest stages of the Society. The Annual Reports and other communications, justify your Committee in

asserting, that in no part of the Empire has the British and Foreign Bible Society more zealous friends and more diligent co-operators, than in Scotland.

Considerable exertions have also been made in Ireland during the last year; and they have been attended with corresponding success. The Hibernian Bible Society in Dublin has increased its branches from 37 to 53, and issued 50,000 Bibles and Testaments. By its exertions, the Scriptures are now for sale in more than 100 towns in Ireland; and a hope is encouraged, that it will ere long be in a condition to contribute its assistance towards the general purposes of the British and Foreign Bible Society.

Your Committee, while they rejoice in the opportunity of bearing this testimony to the conduct of their numerous Auxiliaries in every part of the Empire, trust they shall be excused, if they urge not only upon the Committees of Auxiliary Societies, but also upon individual members, the importance of keeping the fundamental principles of the Parent Society distinctly in view, and of exemplifying a conscientious observance of them, both in their collective and their personal transactions.

The distribution of the Holy Scriptures from the Society's Depository in London, through the various channels, has kept pace with the other exertions of the Society. The principal of these channels for supplying the native population of the United Kingdom, are the Auxiliary Societies. It would however be an injustice to a very important class of the Society's Contributors, the Members of the Bible Associations, to overlook, or slightly commend, their eminent services, in promoting the distribution of the Holy Scriptures.

In estimating the value of Bible Associations, your Committee are at a loss to determine whether more is derived to the funds and operations of the Parent Society, by this ingenious and popular instrument, than is communicated, through the feelings which it excites, and the employment which it furnishes, to the mor-

al improvement of the lower orders of the public, which constitute in fact the mass of the community.—Your Committee cannot close this eulogium on British Associations (the general establishment of which they recommend) without expressing their satisfaction in finding the name of the venerable Bishop of Durham at the head of one of these humble establishments, for that district of the Metropolis in which his Lordship resides.

The amount of the copies of the Scriptures issued from the commencement of 1813 to March 31 of the present year, is 167,320 Bibles, 185,249 Testaments; from the commencement of the institution to that period 390,323 Bibles, 595,000 Testaments; in all 985,325 copies; exclusive of about 41,525 circulated at the charge of the Society from Depositories abroad: making a total of one million, twenty six thousand, eight hundred and fifty copies, already circulated by the British and Foreign Bible Society.

It would afford your Committee pleasure, did not the limits of this statement forbid it, to expatiate on the feelings of joy and gratitude, which have been displayed by an interesting class of your Society's objects, *Foreign Prisoners of War*, on receiving this spiritual boon from the hands of their enemies. The circumstances which have so happily changed the condition of these captives, have afforded your Committee an opportunity, which they have not neglected to improve. Numerous prisoners of war have been supplied with copies of the Scriptures on returning to their native country; and they have manifested the most lively emotions of gratitude and joy. The pleasing effect of a similar kindness to the prisoners of war at Lisbon, will be found detailed in an interesting letter from the Chaplain to the forces, which will appear in the Appendix. Nor have the British prisoners of war in France been forgotten: a considerable supply of Bibles and Testaments was furnished for their use, as noticed in the last Report; and the seasonable gift has been since acknowledged, with due expressions of thankfulness.

It now only remains for your Committee to express the obligations of the Society, for various additions to their funds from the Presbytery of Glasgow, by a continuance of their liberal *Annual Collection*, and from different Congregations and Individuals. Among other works of importance which are now in the course of printing by the Society, your Committee take this opportunity of mentioning the Book of Psalms and the Gospels of St. Matthew and St. John, in the Ethiopic, and the New Testament in the Syriac. The latter is proceeding under the judicious superintendence of the Rev. Dr. Buchanan.

Your Committee cannot close their account of the domestic occurrences, in connexion with the Society, without expressing their sense of the loss which the Institution has sustained in the course of the last year by the decease of the venerable Granville Sharp Esq. In that distinguished Philanthropist, your Committee have to regret the honored individual who presided at the meeting at which the Society was formed, the earliest and largest benefactor to its library, and one of the most regular, diligent, and useful attendants at the meetings for transacting business.

CONCLUSION.

Your Committee having now discharged their duty, by presenting this narrative of facts, have only, in conclusion, to enforce on themselves and the members of the Society, the obligation of unfeigned gratitude to God, and of augmented energy in prosecuting to the greatest possible extent, the sacred object of the Association.

In reflecting upon the progress which the Institution has made during the short period of ten years, in contemplating the estimation which it has attained in the public mind, the strength which it has acquired by Auxiliary Establishments, and the influence which it exercises through the number and rank of its Patrons and Supporters, both at home and abroad; your Committee, devoutly acknowledging the protecting hand of Divine Providence, are compelled to ascribe, both the origin of the Society,

and its extension and success, to Him alone, "who is wonderful in counsel and excellent in working."

The seed from which this fruitful plant has sprung, was sown in a season apparently little favorable to its growth and fertility: but, nourished by the secret influences of Heaven, it has arisen and flourished amidst storms and convulsions; extending its loaded boughs to the ends of the earth, and offering the blessings of shade and refreshment to the weary and afflicted of every nation under Heaven. It is still putting forth fresh shoots in almost every direction, and proclaiming to all who are hungering and thirsting after righteousness, "Fear not"—"For the tree beareth her fruit."

The storms have now ceased to rage, the convulsions are no longer felt; judgment has given way to mercy; and the long night of discord and calamity, in which Europe and the civilized world have been enveloped, appears to be passing into a glorious day of order, and peace, and social concord.

While your Committee rejoice in the prosperity with which God has blessed the British and Foreign Bible Society under circumstances of national perplexity, and individual suffering, they entertain a sanguine hope, that the improvement of those circumstances will augment both the facilities and the resources of the Institution, and enable it to advance more rapidly in the execution of its sacred design, "to make the way of God known upon earth, and his saving health among all nations."

Independent of those calls upon the Society's exertion, which it has hitherto been accustomed to obey, various new and important demands will arise from objects, which will now be brought for the first time within the reach of its benevolent attention. Countries sealed up by war, will now be laid open to receive that boon, of which some, perhaps, of their inhabitants have scarcely heard, and of which the greater part have had but a very defective knowledge, and a very limited enjoyment. Other countries, still

more remote, will also present themselves to notice; and challenge the Society, through the means of newly acquired facilities, to make their want of the Holy Scriptures an object of its generous concern. In the mean time, under all the advantages which Peace may be expected to bring, want and suffering, poverty and sickness, will neither so suddenly nor so entirely disappear, as to render the offices of the Society unnecessary among ourselves, and among nations favored only in the next degree to our own. The British and Foreign Bible Society, by the blessing of God, will therefore not be remiss in availing itself of every practicable opportunity for promoting, through the distribution of his Holy Word, the knowledge of his will, and the enlargement of his kingdom.

Of all the countries in Europe which have welcomed the entrance of the Society with cordial and encouraging acceptance, there is none more distinguished than Russia, none which displays a wider scope for advancing the object of the Institution. Comprehending within her limits so many Christian nations, and communicating with a heathen population of indefinite extent, scarcely approachable by any other route, Russia presents at once a field of immense extent for the Society's immediate labors, and opens through her dominions, a highway for our God. The establishment of a Bible Society at St. Petersburg; the organization of cooperating bodies in Moscow, Yaroslaff, Dorpat, Mittau, Reval, and Riga; the activity of the several Committees; the zeal of the Clergy, the Nobles, and the People, and the patronage and liberality of His Majesty the Emperor, together with his paternal solicitude for the moral and religious improvement of his subjects, all concur to justify the importance ascribed to this department of the Society's foreign connexions, and to authorize a well grounded hope that the Institution is designed pre-eminently by Him, "who will have all men to be saved, and to come to the knowledge of the truth;" "to give light to them that sit in darkness, and in the shadow of death: to

guide their feet into the way of peace."

Stimulated by these considerations, and encouraged by the success with which the good pleasure of God has crowned the exertions of the Society, let it pursue the course which he appears to have marked out, and continue the dispensation of the Word of Life "to every nation, and kindred, and tongue, and people." In the prosecution of a work so congenial with the spirit of his own Revelation, the British and Foreign Bible Society may confidently expect the blessing of God. In proportion as it advances to the completion of its object, it will approach that desired and predicted consummation, when a loud voice shall be heard from Heaven, saying: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: FOR THE FORMER THINGS ARE PASSED AWAY.

APPENDIX.

By the accounts contained in the Appendix to the foregoing Report it appears, that in the course of the tenth year of the Institution, the Society had made grants in various parts of the

world to the amount of 13030l. 2s. 7d. That the whole amount of Grants since the Society was formed, was 79543l. 15s. 5d. That the total of Bibles and Testaments issued by the Society at home and abroad amounted to ONE MILLION TWENTY SIX THOUSAND EIGHT HUNDRED AND FIFTY. To this number, may be added 122,000, which were then "printed, or printing by Societies on the Continent of Europe, aided by the British and Foreign Bible Society."

That our readers may see how British Christians *love their enemies*, we shall give the amount of grants to our country during the *tenth* year of the Institution, and *second* year of the present war.

To Virginia Bible Society	£100
To the Bible Society in Louisiana	100
To the Bible Society at Nassau Hall, New Jersey	50
To the Rhode Island Bible Society	100

Total £350.

When such love becomes universal, wars will cease to the ends of the earth.

The long Appendix to the Report contains valuable communications from various quarters of the world; some of which we hope to give in future Numbers of the Disciple.

A few extracts will now be given.

Extract of a Letter from the Secretary of St. Petersburg Bible Society.

Jan. 21, 1814.

—"Donations and annual subscriptions flow into the funds of the Society from all classes of the inhabitants; and every where a greater attention to the Bible, and to its doctrine, which bringeth salvation, is become more apparent. The many demands for copies of the Scriptures in all languages, are an evidence, that a disposition towards the things of religion extends itself more and more, and affords a proof of the beneficial influence of Bible Societies.

"In the second meeting of our Committee it was resolved, that the ob-

ject of the St. Petersburg Bible Society should be, to provide every family, and if possible every individual, in the Russian Empire with a Bible, that invaluable gift of Heaven. This praiseworthy resolution could not however be immediately carried into execution; and although the Committee wished to supply those with the Scriptures, in preference to all others, who, through the invasion of the enemy, had lost their all, and who consequently stood most in need of the Divine Word to support their minds, yet they were only able to supply in

part those patriotic sufferers with this fountain of all comfort. With what earnestness the scriptures are desired by the poorest classes of the inhabitants, we have had the most moving evidence, in that individuals, sunk in poverty, who had been plundered of their all by the enemy, have sent us in their last mite to obtain a Bible; therefore, such we have supplied gratis.

"The attention of the Committee has also been turned to the situation of the prisoners of war, whom Providence had placed in our hands; and in obedience to the precepts of the Holy Scriptures, to reward evil with good, they had resolved to furnish them with copies of the Scriptures in different languages. The very great number of Bibles and New Testaments voted by the British and Foreign Bible Society for this purpose, was therefore to us a most welcome present; and we immediately adopted the necessary measures for having them conveyed to those unfortunate men. After having obtained the requisite information concerning the places of their imprisonment, and their number in each district, a sufficient proportion of Bibles and Testaments were sent to the different governments and Bible Societies, which were received with great thankfulness. The like favorable reception has been given to copies of the Scriptures in the prisons of this city, in which a considerable number of copies have been distributed.

"In order to meet the multiplied wants of the numerous different people united under the Russian sceptre, our Society has entered into several engagements; the execution of some of which is only commencing, and others are pretty far advanced.

"As to what concerns the funds of the Society, it is with pleasure I state, that through the liberality of our Gracious Monarch, and the subscriptions which are daily coming in from all ranks, they already amount to more than 100,000 rubles. The donations for the first year amounted to 59,497 rubles, and the yearly subscriptions to 16,791 rubles, besides the donation and subscription of the Emperor. In addition to this, copies of the Scriptures have been sold to

the amount of about 5000 rubles.

"From the above mentioned very propitious circumstances, it evidently appears that the hand of Divine Providence has visibly directed the whole, during the distresses of war; and while Europe, from the one extremity even to the other, was shaken, and dyed with streams of blood, a society has arisen for the consolation of suffering humanity, which has for its object, by a more general diffusion of the Divine Word, to compose the minds of the sufferers, and to act as an antidote against that spirit of infidelity, which in our times has been daily increasing."

The agreeable letter from which these extracts were taken was signed by ALEXANDER TOURGENOFF.

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From Dr. Amon, first Chaplain to the Court of Saxony.

March 12, 1814.

"You have rendered an important service to Germany in general, and to Saxony in particular, by directing the attention of the British and Foreign Bible Society to the decline of the religious spirit in Germany, and by procuring for us those valuable presents of Bibles; a considerable number of which I have distributed. I clearly perceive from this, the just and comprehensive view which that noble Society had taken of the miseries and desolations of our times; you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that Divine Revelation, which alone can support, comfort, cheer and bless us. May the blessing of God rest upon you and all our English friends! With true British generosity, they have also hastened to the relief of our temporal necessities, for which they will receive the most cordial thanks from all quarters: But still I must acknowledge the design and aim of your spiritual gift, to be the higher and superior one."

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From His Excellency Baron Rosenblad, Minister of state for the Home Department, to the Rev. Dr. Brunmark.

Stockholm, Oct. 18, 1813.

"My dear Dr., I have received much

pleasure in the perusal of your letter of the eleventh instant, and can assure you that your important arguments had their full weight in my resolve, to accept of the Presidentship of the Evangelical Society. Your enlightened zeal for the gospel of Christ, and the most satisfactory exposition you have afforded me of the Constitution, activity and excellences of the British and Foreign Bible Society, convinced me that by the help of our common Lord I might also become in my measure helpful to our Zion. In point of fact I viewed the call made on me, as the finger of God, and felt apprehensive lest a refusal might carry with it a reproof to my conscience of some thing like shyness "in confessing Him before men."

"I cannot describe to you my admiration of the British and Foreign Bible Society. Their enlightened zeal, their labors, their progress, and their success, are so far beyond common occurrences, that I should have thought the hand of God must have been visible to all that did not wilfully shut their eyes upon them. We must follow their footsteps in our humble measure.

"My dear Doctor, your zeal for the glory of God, and the good of your native land, has made you a welcome visitor to us. Your reward will not linger, either from your Lord or your country, when you have finished your service to both, and wish, after your labors are over, to sit down in quiet in your native land.

"I remain, &c.

ROSENBLAD."

— APOLOGY.

If any apology be needful for publishing so long a Report in this Number, to the exclusion of other articles, we may say, that the Report has

been long desired by many christians in this country, and we had no evidence that any copy had arrived, except the one in our possession. That we might give all the important facts in this Number, we have abridged the Report by the omission of a few short paragraphs, some sentences, and parts of sentences, which would have been uninteresting to readers in this country. Except such omissions, no designed alteration has been made in copying the Report. But for the convenience of the reader, we divided it into distinct portions, by inserting the names, "*Russian Empire*," "*India*," &c.

— Ordinations.

In Mendon, Rev. Simeon Dogget; Sermon by the Rev. Mr. Pipon of Taunton.

In Bristol R. I. Rev. Walter Crans-ton: Sermon by the Rev. Bishop Griswold.

In East-Sudbury, Jan. 25, Rev. John B. Wight. The Dedication of the meeting house was connected with the ordination. Dedicatory address by Rev. Mr. Packard of Marlborough; Dedicatory prayer by Rev. Dr. Stearns of Lincoln; Prayer introductory to the ordination by Rev. Mr. Foster of Brighton; Sermon by Professor M'Kean of Harvard University; Ordaining prayer by Rev. Mr. Kellog of Framingham; Charge by Rev. Mr. Wight of Bristol, R. I. Right Hand by Rev. Mr. Hilliard of Sudbury; Concluding prayer by Rev. Mr. Wright of Medway.

— Obituary.

Died, in Fayetteville, N. C. Rev. Henry Whitlock, late Rector of Trinity Church, New Haven.

In New York, Matthew Franklin, a distinguished minister of the Society of Friends.

— Candidates for the ministry in Cambridge and its vicinity.

Mr. Lemuel Capen, Cambridge.
Mr. John E. Abbot, Boston.
Mr. David Reed, Cambridge.
Mr. Joseph Allen, do.

Mr. Jonathan P. Dabney, Cambridge.
Mr. Nath'l L. Frothingham, do.
Mr. Samuel Gilman, Boston.
Mr. Thomas Prentiss, Cambridge.